

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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THE BIRTH OF RELIGIOUS JOURNALISM.

By Rev. P. H. Fleming.

I know not that there is a thing in the alliteration of the three divisions—A People—a Preacher—A Paper—under which I wish to discuss the subject: The Birth of Religious Journalism. Be that as it may, the three factors mentioned have wrought mightily together for the advancement of the kingdom of God on earth, the liberty of love in Christ Jesus, and the dissemination of gospel truth, and religious freedom among men. Alliteration was the characteristic principle of Anglo-Saxon, Icelandic, and old Teutonic verse. The poetry of widely separated and very different nations exhibited this device—it being found in India and Finland. It is said that early in the 17th century, English writers ran to great extravagance in the use of alliteration, both in prose and poetry. Preachers from their pulpits are said to have addressed their hearers as “Chickens of the Church,” and “Sweet Swallows of Salvation.” Whatever may be its faults, or its virtues, its fanciful conceits, or ingenuous trifling, it has the ability of catching the ear and of fastening itself upon the mind. One reason why my mind may have been drawn to alliteration in the discussion of The Birth of Religious Journalism, may have been because of the new and untrodden way which I go. The subject is new, so far as I know. But little has been written or said on this subject; and so I have called to our help “Apt alliteration’s artful aid” in presenting the thoughts—A People—A Preacher—A Paper.

A People. Situated on the left bank of the Orontes river, some thirty miles from the Mediterranean sea, and about 100 miles from Jerusalem, nearly midway between Constantinople and Alexandria stood the city of Antioch, the Syrian capital. To this opulent and commercial city came some of the disciples of Jesus Christ, who were scattered abroad upon the persecution that arose about the time when the martyr Stephen was

stoned to death. Among those disciples thus scattered abroad, were men of Cyprus and Cyrene “which when they were come to Antioch spake unto the Grecians, preaching the Lord Jesus Christ.” God blessed their preaching, and souls were won to Christ. Ere long tidings of the great and good work being done at Antioch, reached the Jerusalem Church, and they sent Barnabas to Antioch to see what was going on there. He was the right man in the right place. He was no narrow ecclesiastic, but large hearted. He believed that Gentiles could be saved as well as Jews. “He was a good man, full of the Holy Ghost and of the faith. He joined in the work at Antioch and much people were added unto the Lord.” Feeling the need of some one else to help in this work, he went to Tarsus to seek Saul, and having found him he brought him to Antioch. This was about A. D. 42 or 43. For a whole year they assembled themselves with the church and people were called Christians. And the disciples were called Christians first in Antioch.” Acts, 11:26. Here we have given the name of this apostolic church. It is called after Christ—Christian. In Acts 2:42 we read that the early believers continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayer. The doctrine of the apostles is contained by Matthew, Mark, Luke and John, and a continuation of their early history and belief is found in the Acts of the Apostles, and in the Epistles. The early Christians had no creed but the Bible. The doctrine and fellowship of the Apostles were their doctrine and their fellowship. The teaching of the Lord Jesus was their rule of faith and practice. The name of the people of which I speak—Christian—came into use in apostolic times and about ten years after Christ’s ascension, as a designation for the followers of Christ; and it must have been widely current in Europe, and Asia, before the close of the first century. Pliny who was governor of Pontus and Bithynia between the years 103-5, gives a concise account of the Christians in this province, in a letter to the emperor Trajan. During the years from A. D. 31 to 313, there were ten general persecu-

tions. The first was under Nero 31 years after our Lord’s ascension. The last of the ten began with the 19th year of Diocletian, A. D. 303 and lasted ten years. In all these persecutions the followers of Christ were persecuted as Christians. Eusebius, bishop of Caesarea, called the father of Church History, who was born about 265 A. D., wrote an ecclesiastical history extending from the birth of Christ to A. D. 324. Some years ago in reading his work, I noted the use he made of the term Christian in its singular and plural, and I found that he used the word not less than 143 times. The followers of Jesus Christ were known in his time as Christians. In the 3rd century there were many Christians in the Roman Empire. From A. D. 325 when the first general council met at Nicea, a town in Bithynia to settle the Arian controversy the name Christian as given to the followers of Christ seems to have been gradually supplanted by the name of some individual or some theological views of some individual as espoused and defended by the respective adherents. The followers of Arius were called Arians, those of Athanasius were called Athanasians, and the sect who maintained that the Son had the same essence with the Father were called Homoiousians. And the same spirit it has been kept up under different names till the present day, by those denominations which have some other formulated statement or creed than the Bible. The same kind of spirit seems to have manifested itself in the days of Paul, which spirit he rebukes in 1 Cor. 3:3-6. In the third verse of the above named chapter he says, “For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal.” From about 325 A. D. onward for more than a thousand years this state of things continued, and the followers of Christ were no longer simply called by the distinctive—cosmopolitan—beautiful appropriate name Christian. The name Christian was to a very great extent ignored or discarded for the names of the favorite teachers or leaders. I have not the time to speak of the Reformers and the Reformation, that brought in a better day beginning with 1517 A. D. when Luther posted his 95 theses on the Wittenburg cathedral

(Continued on page 12.)

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taking this course. Fourteen, I think it was, were awarded diplomas at this convention. The proper method is to carry on a teacher Training class with the school; a certain class preparing to teach. Thereby the school will be constantly turning out teachers.

Besides these mental endowments and acquirements, your teacher must be spiritually qualified. A sinner cannot teach a Sunday school class. From this spiritual standpoint he must be faithful, punctual regular, and prepared.

He must have a superabundance of love for Christ, for children, and humanity. He must have infinitely deep convictions which find expression in his conduct and choices of life. He must be a daily companion with God walking in prayer, fellowship, and loyalty to Him. This done and we will have great Sunday school teachers.

Finally: Music is one of the essentials to a successful Sunday school. If anybody thinks I am mistaken you go to one of these conventions like we had at Roanoke and I think you will be convinced that not only a Sunday school but any religious gathering is dead without music. I am sure that you do not have to leave home to learn this. Take away the singing from the school and in a Sunday or two you will have no body attending but a faithful few and it is a bore to them. I say "Music is essential," and good music is more essential.

Therefore, give music its place. Devote a certain number of minutes out of the Sunday school hour to a song service, and sing with all your might and main during those moments. By all means do nothing else at that time but spend your whole energies in singing.

One day during the convention Mr. Tullar was called upon for a piece of music, and just as he mounted the stand the secretary arose and requested the ushers to distribute buttons while they sang. Mr. Tullar said, "You may go ahead and distribute your buttons. When you get through then we will sing. Folks can't sing when they are doing something else." I wonder how many of us ever take the time of a song to distribute something? This distributing business should be planned for and done at some other time. "Do one thing at the time and do that well," is a fair motto for every Supt. Give music its place. Dignify it by giving it a place. Select every piece with reference to emphasis on the lesson, and be sure to learn at least one new song every Sunday. You will be amply repaid for your effort.

Some one complains that you can't

get folks to sing. That is very largely a mistaken idea. Nearly every one will sing if you will get at them in the right way. If you have some who can't sing, get them to hum. I think that is something every one can do—hum. Some one asks how to get the boys to sing. It is a fact that it is very difficult to get the boys to sing. Mr. Tullar says, "If they won't sing make them whistle. You never saw a boy in your life that wouldn't whistle." Those of us at the convention learned that humming and whistling are just as sweet music as any one wishes to listen to. As we sat there together with fourteen hundred other people humming and whistling the sweet songs of God, we thought it was the finest music we ever heard.

The most remarkable thing connected with the convention was: When it adjourned Thursday night at 10:30 o'clock, it was turned over to "Tullar and Meridith" for a song service. Nearly every one remained for this service. These gospel singers converted the meeting into a sort of song-evangelistic service, and before we left at 12 o'clock, some two dozen or more arose for prayer, and fifteen, I think it was, testified their determination to change their life and hence forth and forever to live Christians for the sake of God, and humanity. This was the sweetest season of the whole convention. It was a solemn hour when every one prayed. It was a love feast when every heart melted in tears beneath the influence of heavenly song and living stories of redemption.

I want to make an appeal unto every superintendent and teacher, hereafter to go to these conventions. It will be one of the richest investments you ever made.

H. E. Rountree.

Waverly, Va.

BERKELY LETTER.

We have lately closed one of the most soul inspiring revivals this city ever witnessed. The Chapman Alexander meetings have left the churches in a beautiful condition. One of the many characteristics which could be mentioned to the credit of these evangelists, is the attitude they take toward the local pastor. He is never made an object of sarcasm or pointed out to the crowds as a man unworthy of the highest respect and confidence of the community.

So far I have received thirteen members as a result of the meeting. It is a joy to see so many promising members lining up in the church of their choice to do service for the King. Every part of our work is quickened and the average attendance increased. I have had the

pleasure of being in the fields of Bros. R. H. Peel, and I. W. Johnson, this spring. The second week in April I worked with Bro. Peel at Windsor, Va. The week was spent in a spiritual feast. Twenty or more converts marked the visible results. Several of these joined other churches because the meeting swung out beyond denominational lines and was entered into by the pastors and Christian people of that quiet little town. Bro. Peel is to be congratulated on his successful pastorate.

May 11th. I met Bro. I. W. Johnson in Norfolk and went with him to Crittenden, Va., where we spent five days in one of the best revivals it has been my privilege to participate in. Bro. Johnson had endeavored to effect a union meeting with the Methodist brethren, but as they had previously arranged for a special meeting of their own, our people decided to go on with their local meeting. The Lord seemed to pour out His Holy Spirit in abundant power on the prayers of this people. Thirty or more conversions marked the results of these five services and eighteen joined the church Friday night, among whom were some of the leading families of that section. A more hospitable people I have never met.

M. L. Bryant.

ANOTHER LETTER HOME.

Dear Christian Friends:

When I wrote in January I little thought of it being this long before I should write again, but just as many times as I have made up my mind that I would write just as often some imperative duty with reference to my work has presented itself and it has been necessary to put the writing off. Today I am kept indoors by indisposition and bad weather, so can now write a little.

I was more than pleased to hear such an encouraging report from the Greensboro Convention as was brought back to us here by those in attendance from our city. It always sends a thrill of pride through me to hear dear old Elon spoken of in high terms, as all our ministers speak, who have visited it. Truly our loving Heavenly Father is greatly blessing our Southern work and workers. Oh, that our very gratitude for these great blessings of peace and prosperity in all our work and interests may impel us to larger efforts and greater sacrifice for His dear sake. It is true my labors, and a large part of my interest, is now given to my work here but that fact in no degree lessens my interest in and my love for the work in "my own, my native land." What ever worth of knowledge or experience or

love my life has in it is all consecrated to God's service. God's world is my field, I love the interests of His kingdom in every clime and country. My work here is progressing rapidly. The new Crown Point church building was dedicated the first Sunday in April. The Walnut Hills Mission was organized about three weeks ago with a membership of twenty-eight. We are noping soon to start another mission in Riverdale, another section of the city. We are very grateful for God's continued blessings upon our efforts here.

My health continues to improve slowly. Last month I made 50 calls and attended 45 services. This much reportable work besides the many small matters requiring a vast expenditure of time and energy which never go into a worker's official report and which few people ever think of and none realize the extent of.

Commencement time at Elon and revival season in the churches, especially in my home conferences, all revive happy and sacred memories of past association and experiences. I appreciate every token of remembrance from school mates and friends and trust that all who fail to receive personal acknowledgment of any such, or to letters, will accept this "hearing" from me and write again. I pray that God will graciously bless you with a great enrichment of your spiritual lives this coming revival season, and save many precious souls.

And now I must close. Thank you, Mr. Editor, for your kindly forbearance in allowing me space to speak to my friends in this way.

With Christian love and best wishes for all, I am,

Your absent friend,

Bettie Stephenson.

411 S. Broadway, Dayton, O., May 19.

HOLY NECK.

Sunday, the 16th inst., was a big day at Holy Neck, it being annual "May Day" and memorial. The crowd was unusually large—many visitors from Franklin, Suffolk, Portsmouth, Norfolk, and other places. The hospitality of the Holy Neck people was generous and abundant. According to our annual custom, the special offering for the balance in conference assessments was taken, which, including the basket collection, was \$225.69. The cemetery had been nicely cleared off and the graves made beautiful with floral decoration. Col. J. E. West, of Suffolk, Va., delighted the audience in the afternoon with a beautiful and appropriate memorial address.

N. G. Newman.

RELIGIOUS AWAKENING IN NORFOLK.

By George T. B. Davis.

Within the past two weeks Norfolk has been stirred by a religious awakening which has seldom, if ever, been equalled in its history. Many hundreds have been converted, while the entire religious life of the city has been quickened.

Dr. J. Ernest Thacker, chairman of the Mission, in speaking of the results achieved, says: "The most profound spiritual impression I have ever seen made on any community anywhere has come to Norfolk through these meetings."

"There had been large preparation for the Norfolk Mission, and from the first night there was a glorious victory."

All classes were reached. One keeper of a local theatre was so affected by the meeting held in his place by Mr. and Mrs. Asher and Mrs. Alexander that he declared that he would never again sell liquor there. An actor who was about to leave the city dropped into the meeting a few moments to pass away the time, and was so deeply impressed that he remained for nearly a week until he had found Christ as his personal Savior.

The meetings of Dr. Chapman and Mr. Alexander were held at Armory Hall, seating nearly four thousand people.

In addition to these, simultaneous meetings were held in various churches throughout the city by Dr. Ora Samuel Gray and Charles F. Allen and Charles H. Marshley, Dr. Daniel S. Toy and Frank Dickson, and Dr. Frank Graustaff and O. F. Pugh. Special meetings for children were held almost daily by Rev. Charles T. Schaeffer and W. H. Collison, while Mr. and Mrs. William Asher held meetings throughout the Mission in saloons and similar resorts.

Norfolk is a great revival center, and many sailors were reached during the meetings. At one meeting a beautiful scene was witnessed as a long line of the sailors filed down to the front, some to confess Christ and others to renew their vows. At another meeting nearly fifty of the blue jackets went forward, and more than a score definitely accepted Christ.

One day during the Mission Mr. Alexander held an open air meeting for the men under the auspices of the Naval Y. M. C. A., and as the result of it several confessed Christ, while over one hundred of the sailors joined the Pocket Testament League, agreeing to carry a Testament with them and read a chapter a day, and were presented with a pocket Testament by the Gospel singer.

No feature of the work here in Norfolk aroused the city to greater enthusiasm than the children's parade last

Monday. Successful children's meetings have been conducted throughout the Mission by Rev. Charles T. Schaeffer, Evangelist, and Mr. W. H. Collison, singer.

Nearly Four Hundred Children Converted.

Nearly four hundred children accepted Christ, and of these one hundred and fifty did definite personal work in soul winning. The parade was arranged as a fitting climax to the work among the children.

Seven thousand teachers and scholars met together and marched through the leading streets of the city to the square in front of the courthouse. There, in the presence of a throng, estimated by the police at about ten thousand, brief addresses were made by Dr. Chapman, Mr. and Mrs. Alexander and Mr. Schaeffer.

In July Mr. Alexander expects to return to this country, accompanied by his wife, to take part in the Christian Workers, Conference at Northfield, Massachusetts, and the Bible Conference conducted by Dr. Chapman at Winona Lake Indiana.

Next fall it is probable that Dr. Chapman and Mr. Alexander will conduct Missions for several months in English cities.—Norfolk Landmark.

REVIVAL IN FRANKLIN.

There has just closed one of the greatest, if not the greatest revivals, in the history of Franklin. It began in the Baptist church on Easter with Dr. Bruner of Washington, D. C., doing the preaching. His preaching was earnest and forceful, and the Holy Spirit did a great work in convicting and converting. Many in the church reconsecrated their lives to the service of God. On the last evening of the meeting at the Baptist church some one arose and said that the interest was so great that the pastors and officers of the different churches were unwilling to close the meeting and extended to Dr. Bruner an invitation to return the following Sunday and continue a union meeting at the Armory hall. This he agreed to do. There were perhaps 250 professions of faith and reconsecrations during the entire meeting. The most noticeable thing about the meeting was the large number of young men who came out boldly on the Lord's side. There were about 75 who united with the different churches on Sunday, with others to follow. Nine of these united with the Christian church. We praise God that he so wondrously poured out his blessings upon us, and for the good work accomplished in our town.

C. H. Rowland.

May 11, 1908.

NOTES AND PERSONALS.

Rev. H. E. Rountree writing May 22, "A ten days revival closed at Dendron last Wednesday night. Rev. C. H. Rowland conducted it. According to profession ten souls were saved. The meetings were greatly helpful to the church."

An interested Sun reader, and one who is anxious writes "It seems impossible for us to get our Georgia and Alabama ministers to write much, doesn't it?" It does seem rather impossible, but their letters in The Sun, when they do write, are always interesting and helpful.

Those who heard Rev. P. H. Flemming, Chairman of our Publication Committee, read his paper on "The Birth of Religious Journalism," before our Greensboro Convention will be delighted, as will also other Sun readers, to see that splendid paper in this issue. It is worth all of this week's paper. In transmitting it Bro. Fleming writes "The call for its publication is such that I feel that I ought to give it to the public, if it has any merit or worth in it or will do any good for our cause."

Very flattering reports come of the work of our good friend and brother, F. T. Banks, Assistant Secretary of the Young Men's Christian Association in Montgomery, Ala. This is the largest Y. M. C. A. in the South, having now enrolled 1050 members. It is principally due to Bro. Bank's efforts that the membership has grown to such proportions. His numerous friends of the Sun family will rejoice at his great success, but those who knew him as a student in Elon College will not be surprised at his great success.

This note from George F. Whitley, Attorney-at-Law, Smithfield, Va., bearing date of May 22 fully explains and we print in full as received.

"I am writing asking that you, through the columns of The Sun correct a mistake as to my making the Alumni address at the coming commencement at Elon. I thought it was fully understood by the Association through its president, to whom I wrote, that my physical condition prevented my accepting the invitation. But it seems that it was not so understood and my name has been put on the invitations as the one to deliver the address, when in fact my alternate, D. Jennings Sipe, will make the address. I regret the mistake very much as it does Mr. Sipe and his friends an injustice, as well as misleads mine. In behalf of both of us place the remarks correcting the mistake in as conspicuous a place as you can conveniently." Sincerely.

This is from the Norfolk Landmark May 23:

The revival which has been in progress at South Norfolk Christian Church for the past fortnight closed last night. The pastor, Rev. J. O. Cox, was assisted in the meetings by the Rev. C. C. Ryan, of Norfolk, and the attendance nightly was large. Many conversions have resulted and the doors of the church will be opened Sunday at both services for the reception of new members.

Deacon Hiram Freeman, Ether, N. C., a representative of the Western N. C. conference at our Greensboro Convention and than whom there is no man of all our number more loyal to our good cause, writes this:

"If not too late I wish to express my estimation of our Convention at Greensboro, April 28, to 30. It was my first, and was indeed most highly esteemed. It was a grand treat to me to meet so many able ministers, some I had never met before and many of whom I had learned to love and respect years ago. Listening to the addresses on the different subjects filled my soul with new aspirations and encouragements to know that the Christian church, whose principles I have long ago learned to love, is moving up in all her enterprises.

The addresses were all fine and soul stirring and will long be remembered. There were so many important transactions I hardly know which was most. I do not think there was any move of more importance than that to put a Mission Secretary in the field, if properly put into effect."

The beautiful resolutions of respect to the memory of Mrs. Mary A. Driver published elsewhere in this paper bring afresh to memory one of the very best and most resigned Christian women this writer has known in many a year. She was the faithful companion of the late lamented Bro. E. J. Driver of sacred memory, and if the spirit of the blessed Christ did not reign and govern in these two lives during the latter years when we knew them, then we know not the manifestations of that Spirit anywhere. It was a blessing and benediction to be in that home, and when things that pertained to the Spirit and Life came up in conversation, there were tears and hope and happiness. What a noble companion was she, devoted, amiable, thoughtful, modest, ever deeply interested in all that made toward a deeper and sweeter Christian experience. Such a life as this counts for all that is best and happiest and noblest in Christian experience. Her memory will grow more sacred and fragrant with the passing years and the influence of such a life is only meas-

ured by eternity. A more hospitable and agreeable home to visit than that over which she presided it was never our pleasure and privilege to visit.

Dr. W. W. Staley used these subjects at the Suffolk Christian church last Sunday; Morning "The Indifferent Man." Evening, "Jesus or Barrabas?"

Russia is also learning a lesson. That Government has a monopoly of the liquor traffic in its borders and has placed in all saloons placards advising temperance (soft) drinks, instead of vodka (whiskey).

A letter from pastor Rev. J. O. Cox, South Norfolk Christian Church, dated May 18, contains this item of interest:

"I baptized five yesterday, two by emersion and three by sprinkling, and three others united with the church yesterday, making six recently. Revival of considerable interest is in progress, Rev. C. C. Ryan preaching."

Rev. J. P. Watson, D. D. died at his home in the country from Dayton, Ohio, May 22, Rev. F. G. Coffin conducting the funeral. Dr. Watson was a man well known and greatly beloved. For many years he was editor of The Herald of Gospel Liberty, our general organ, and was then elected to the editorship of our Sunday-school literature which position he filled with rare excellence and ability till a year ago last January, since which time he had been in fast failing health. A full account of this useful and consecrated life will appear in The Sun later.

Heartiest congratulations to Mr. J. A. Vaughan, a member of the graduating class of Elon College, who has recently come to double honor. His thesis on the subject, "The Application of Higher Mathematics to the Social Sciences," not only received the award of the Faculty of the college for the Dr. R. M. Morrow Memorial Thesis Medal, but has also won him a high rank at Columbia University, where he goes next year to spend some time in graduate work. Theses from all over the U. S. and from abroad were submitted at Columbia in competition for the scholarships awarded there. Mr. Vaughan's thesis entitled him to second place in this array of applicants, though many of the contestants were M. A. graduates from the best universities in the country. This speaks well for Mr. Vaughan and for our College, to both of whom felicitations are extended.

One cannot grasp the enormity of the United States Steel Trust which last year gave employment to 210,000 people and paid out in wages and salaries more than \$160,000,000.

Rev. W. C. Wicker, pastor, held a largely attended memorial and temperance service at Shallow Ford church, Alamance, last Sunday. The church has recently greatly improved its cemetery with a substantial wire fence. Prof. Wicker preached in the morning and conducted memorial services. In the afternoon there were brief addresses by Revs. J. W. Wellons and T. B. Dawson, and Brethren Stanley Harrell and J. M. Saunders, the exercises being interspersed with music by the choir assisted by several singers from the College, accompanied with cornet and clarinet by Messrs. Campbell and Howell. A very large audience was present and the day was well spent.

There will be an all-day service, children's day and mission service, at Long's Chapel, Rev. W. C. Wicker pastor, 1st Sunday in June. Third Sunday in June, similar services at Lebanon, Caswell county. At these services it is the purpose of the pastor and people to raise all conference apportionments by cash and subscriptions.

It was a pleasant privilege the writer had, of visiting again the haunts of other days, last week and of attending commencement at Wake Forest, his Alma Mater. How very, very quickly have eighteen years stealthily slipped into the past since our cap and gown day there. It could hardly be realized. Wake Forest had two hundred and eighteen students and seventy one; then campus was struggling to be verdant and give sustenance to a few sturdy oaks and some tender shrubbery; now it is a forest of restful shade and fragrant flowers, spruce, magnolias, many varieties of evergreen, rosebushes and honey suckles. The alumni have honored themselves since then in placing to their credit a magnificent brick building, among the others, of lecture rooms and laboratories. And a beautiful building in a retired spot, has been added as an infirmary. Teachers and instructors have increased in these eighteen years from eighteen to fifty. In 1890 there were twenty five graduates. In 1908 there were 52. It was indeed a privilege to be there, greet again those who were so kind and patient and forbearing with us in other days and pay loving and grateful tribute, a most unworthy son, to a most noble and worthy Alma Mater, Senator Taylor of Tennessee delivered the literary address and delightfully entertained the large audience that gathered to greet him. President Poteat's baccalaureate address was a gem of literary worth and thrilling eloquence. What a scholar, thinker and man is President Poteat, sincere, cultured, frank, original, dignified, a rare and excellent type of a

Christian gentleman. No wonder Wake Forest goes forward, and grows rapidly under such an executive.

We do not know where to find men who are doing more for the uplifting of the State, for the improvement of the young people, at more sacrifice and less pay than the sturdy, brave, senolarly and consecrated men who labor in the class rooms of our church colleges and denominational schools. Only their love of work, and loyalty to church and service, could inspire them to such grinding toil and many sacrifices. Wake Forest, like our own Elon, is doing a great and good work, not only for its own church and people, but for the cause of Christianity and the betterment of man.

A telegram Monday, May 25 from Rev. W. T. Walters, Ridgeway, N. C., brought the sad intelligence that his wife had died at her father's home there whither she had been carried from Harrisonburg, Va., when her health gave way some weeks ago. This is indeed a sad bereavement, Bro. Walters having been married less than two years, we believe. Sister Walters' maiden name was Fleming, cousin to Rev. P. H. Fleming, Burlington, and a most excellent Christian woman. The editor of the Sun left Tuesday evening for Ridgeway where he was to conduct the funeral Wednesday at 2 p. m. Bro. Walters will have the deep sympathy of the brotherhood.

THE SUNDAY SCHOOL.

Second Quarter, Lesson IX, May 31, 1908.

Jesus Risen from the Dead.

John 20, 1-18.

Golden Text. I was dead, and behold, I am alive for evermore. Rev. 1, 18.

On the morning after the crucifixion the Jewish rulers asked Pilate for a guard at the tomb. Probably in the evening, after the Jewish Sabbath ended, the women brought spices and ointments to anoint the body of Jesus.

The accounts of the events of the following morning vary. It appears that there were two parties of women. The first were Mary Magdalene and Mary the mother of James and Salome. On reaching the tomb Mary Magdalene starts back. The others approach the tomb and see an angel sitting on the stone and go back to meet the larger body of women.

The resurrection of Jesus was with power and glory. An angel descends from heaven, the stone is rolled away; an earthquake shakes the ground, the keepers tremble and become as dead men; the glory of the Lord surrounds the spot; death is overcome, and Christ

arises saying "I am he that liveth and was dead; and behold I am alive for evermore." When Jesus arose it was not from his but another's tomb. It is said that the Jews were guilty of neglecting the interment of the poor: and doubtless, the remains of criminals were often left to wither near the place of execution. This might have been their design in reference to Christ, had not Joseph of Arimathea begged the body, and laid it in his own tomb, by which also an illustrious prophecy was fulfilled Isa. 53:9. This place was carefully watched and powerfully guarded by his enemies. And by this the Christian has irrefragable evidence that Christ did rise from the dead, and never could have been secretly removed by his disciples.

From the resurrection of Jesus we learn, That the official engagements of Jesus are complete. The enemies of Christ and of man are completely banished. Death has been overcome in our nature and in his own domains. The conqueror has trampled upon all the powers of darkness. He has led captivity captive; spoiled principalities and powers; and he appears with sin, satan and death chained to the wheels of his triumphal car.

The grave now is a hallowed place. Jesus has perfumed it with the fragrance of his own person. He has divested it of its natural gloom, and it becomes the happy retreat of the worn out pilgrim.

The lesson teaches that there will be recognition in heaven. Jesus had not forgotten Mary on the other side of the grave. The old affections remain "Then he said, I pray thee therefore, father, that thou wouldst send to my fathers house for I have five brethren etc." Luke 16:27, 28. Death makes no break. Nothing is bottled out by death. His dear voice and the way he said "Mary" was sufficient for the loving hearted woman. No one speaks your name as does mother. You know her anywhere with your name upon her lips. Jesus knows you by name. Do you answer in accents of love? When he comes to earth again every one will recognize him. Will he call your name as the shepherd calls the sheep (John 10:3) or will it be with you as in Matthew 25:33,41?

G. W. T.

Oakland, Cal., May 23.—A mammoth airship, on its trial in Berkely today, rose 300 feet from the earth, in view of 10,000 spectators, tilted, burst and dropped to the ground with its crew of sixteen men, everyone of whom was injured. With the possible exception of one, all will recover. Seven were severely hurt while nine were bruised and cut.

THE SEVENTEENTH ANNUAL SESSION OF THE VIRGINIA STATE SUNDAY SCHOOL ASSOCIATION. ROANOKE, APRIL 14-16.

By Rev. H. E. Rountree, Waverly, Va.

There were thirteen new counties organized in the state last year, making a total of thirty-four counties now organized. Twenty seven conventions were held last year. The secretary attended twenty-two of them. There are twenty-two prospective organizations at this time, which will run the list up to fifty-six. It is expected that three fourths of the counties of Virginia will be organized during the coming year.

Population of Va., 1,059,000

No. of churches in Va., 3,934

No. of church members in Va., 443,472

No. of non church members in

Va., 875,548

No. of S. S. scholars enrolled in

Va., 359,752

No. of church members in Va. who are not members of the S. S., .. 121,584

Average attendance, 205,000

Total number of church members in Va.

who do not attend S. S., .. 276,336

Population not enrolled, 941,000

Only 15 per cent. of the population of Virginia attend Sunday-school. Only fifty percent of the Sunday schools in Virginia report any conversions.

The Virginia Association meets annually about the middle of April at different cities of the state to bring together the best forces of the United States, and plan and inspire all for a more thorough work among the schools all over the state.

This session was the seventeenth of its history. It met at Roanoke the 14, 15, and 16, of April.

Roanoke is the magic city of the state of Virginia, having a population of about 35,000. It has sprung up within the last twenty-five years, and taken as a whole, I think it has the best class of residences I ever saw. It is situated in the valley just beyond the Blue Ridge mountains. Once there, every way we look it seems that we are shut in on every side by the beautiful peaks of rising green. Hard by is one of the peaks of the Blue Ridge known as Mill mountain from whose foot gushes the sparkling waters of Crystal Spring. From this spring pours enough water to supply a city of 100,00 people. A better place in all Virginia could not have been chosen for this convention, both from the convention standpoint and the hospitality of the city.

In the beginning, I want to affirm that the Roanoke convention was the best in its history. I doubt that another may be greater from the standpoint of interest and attendance. The

first night surprisingly revealed this fact. Altho I was a few minutes ahead of time, I met hundreds coming away. When I reached the edifice it was impossible for me to get in. The house was filled to its uttermost, aisles, ante rooms and every inch of standing space. I could only linger without and enjoy the sweet music which emanated from the edifice and wafted its sweetness upon the balmy air. The second night reserved seats were held for all the delegates till 7:30 o'clock. Altho I was thirty minutes ahead of time, I had to press my way to procure my seat. The third night was the same way. Each night there were between fourteen hundred and two thousand people in the house. And I suppose half as many more were turned away. Each session of the days were attended by about five hundred people. The convention was enthusiastic from start to finish, and must result in untold good to the schools of all denominations in the state. If it does not it certainly will be the fault of those who attended.

Delegates were there from every section of the state where churches and Sunday-schools exist, and that is from every part of Virginia. The young and the old, one and all were bound together by a chain of love and fellowship. All, both men and women, were devout people, consecrated to God and the work allotted to them for the success of this convention. The past successes of the Sunday-schools, the ingathering of the young, and the blessings wrought by the Sunday-schools the world over, the beauty, grandeur and never failing efforts of teachers and scholars, were rehearsed from start to finish; the present and the future were talked of and planned for.

Every face beamed with love and fellowship, earnestness and determination. Every heart spoke "No defeat with us, but everlasting triumph." Calvary Baptist church, one of the handsomest structures in the city, was gorgeously ablaze with light. Each little one among the many that decked the handsome architecture of the auditorium seemed to twinkle and nod and kiss a fond welcome to every one whose aim was to better mankind by bringing God to them, especially the little ones whom Jesus Christ took upon His knees and said: "Suffer little children, and forbid them not, to come unto me for of such is the kingdom of heaven."

Music was a special feature of this convention. Messrs. Tullar and Meridith, of the well known music firm of that name, came from New York to lead the song. This they did in a most soul-stirring and inspiring manner. For fifteen or twenty minutes before the opening of each night's session, the great

choir of three hundred voices, accompanied by an orchestra of a dozen pianos, rendered such tender, soul-stirring and heavenly music as that immense audience never heard before.

The ladies of the choir were handsomely gowned in white, and the entire choir occupied seats upon galleries on platforms just over the pulpit, and those handling the musical instruments were on the lower platform from which Mr. Tullar, of New York, directed the music. Mr. Tullar is a charming personality, the personification of grace, and a master at his business. Every fibre of his being seems to be set to music. To follow him with your eyes, (and you cannot help from doing so) means to follow him with your voice. I heard a gentleman who I suppose never sang a note in his life, say: "If I were to stay with him a while I believe he would have me singing." When the sweet singers of the three hundred joined by an audience of a thousand more, at the direction of Mr. Tullar's raised hand, raised their voices in sacred song, the accents seemed to come from over the river from a land of angels and God. "It was sparkling and beautiful and inspiring." Mr. Meridith was the soloist. He rendered his part and 'twas a great privilege to hear him.

Another special feature of this convention was: The Sunday-school supply exhibit in the basement of the church. Many denominations had all their supplies exhibited there. The international supplies were also there. To be there reminded me of our studies in some of the Jamestown Exhibit buildings. If I tried to grasp it all, it dazed me. If I selected such as is needed in our own particular cases, I was helped much.

Another special feature of this convention was the corps of splendid speakers who are specialists in the Sunday-school work, some of them of national reputation. Mr. W. C. Pearce, of the International Committee from Chicago, was there and delivered most charming addresses on such subjects as: "The organized Adult Bible Class movement," "The What and How of Teacher Training," and other department work in Bible training. President A. McLean, Pres. of the International Foreign Mission Movement, from Cincinnati, was there and gave us two most forceful and eloquent addresses on the subjects: "The Grace of Giving," and "The Bible and Missions." The latter address was the best thing I ever heard on the subject. His conclusion was that it is impossible for any one to believe any portion of the Bible and not believe missions. His address was a master-piece.

Besides some local speakers who added

force to the sessions, were, Prof. Ormond H. Stone, Charlottesville, "A Model Teacher," Dr. A. L. Phillips, Richmond, "Learning from Jesus the Master Teacher;" Mr. R. E. Diffendorfer, New York, "Organizing the local Schools for Missionary education." Mr. Diffendorfer also gave us an evening in foreign mission lands with camera and cinematograph. While this was very straining on the eyes, it was a large education in Missions. A trip through Africa, India and Japan in moving pictures, before Christianity entered these fields, and then again after it had entered there and done great good was most appealing to all. The audience was inspired by these demonstrations and I am sure that we all with one accord were positively a missionary people.

There were six others on the program who delivered thoughtful, scholarly, and powerful addresses on such subjects as: "The Relation of The Sunday-school to the life of the Nation," "It is Man's Vision that Makes Him," "How to teach Temperance in the Sunday-school," "How to teach Music," "How to Sing," "How to Grade Psychologically," "How to Improve the Country Schools," "How to qualify for Sunday school Work," "How to Equip," "How to create desire," "How to use the Bible," etc. The subjects of Bible reading, Sunday-school teaching and Teacher Training, taken through all the grades, were discussed from beginning to end by experts in the work. Rev. Chas. Roads, of Baltimore, closed the convention with a charming and powerful address on "Personal Devotion to Christ the Only Adequate Consecration."

Since I cannot take the time to discuss each subject and give the benefit of it all, I wish simply to call attention to the most important topics. I mean those that are practical with us and will do us most good. I have concluded that there are three things vitally essential to our schools: Wide awake Leadership, Trained Teachers, and Good Music.

Wide awake leadership is one and the first requisite to a progressive Sunday-school. The superintendent who never does anything but dash in two or three minutes late as tho' a mad-dog were chasing him, breathlessly announcing some hymn whether it fits or not, lead in the responsive readings without comment, have prayer without a purpose, dismiss to classes and reassemble them, have the roll called, and dismiss the crowd, is no wide awake leader at all. He is not living up to his opportunities, his privileges, nor to what God demands of him. A wide awake Supt. must be a devout man, he should have a keen insight into human nature, he must be

ahead of time at the school and prepare for the school. He should have in his possession, (and that means in his head and heart as well as in books) all helps that can be procured on Sunday-school Leadership. He should plan for and work every method that is practical and worthy for the increase of interests, making the whole school hour a delight to every one. He should know his lesson thoroughly, and everything that is done and said, sung or prayed, should be focused upon the Central Truth of the lesson driving it home to every heart. He should vary his routine from Sunday to Sunday introducing catchy methods which will captivate the attention of all. Vary them just enough to keep every one expecting something else. As Sam Jones said to the clergyman who complained that he could not attract the crowds, "Next Sunday morning get on the Bible stand and say 'Boo' and I will guarantee you will draw a crowd." Catch people by doing something, and after you have caught them be prepared, like a gospel messenger, to force home the truth in a way that will stick. There is much more to be said on this subject but I will not linger now.

The next, but not the second by any means, most important element in a successful Sunday-school is a corps of trained teachers. Teaching to-day is spelled t-r-a-i-n-i-n-g. The teacher is the trainer of the minds and the thoughts and the character of others. The teacher takes the young and the old in his or her own thought and trains them to think on God,—to understand Him,—to love Him, and serve Him; and this cannot be done without a certain amount of efficiency on the part of the teacher. This training must be done from three standpoints which the teacher must be endowed with an acquires, viz: The standpoint of personal consecration, a fair knowledge of the Bible, and an understanding of people especially children. Teachers must reach folks through the channels of appreciation and the understanding of human nature.

The model Sunday-school teacher then must be endowed both with certain mental and spiritual qualifications superior to every one else.

Mentally he or she must be endowed as a thinker; endowed with memory, endowed with vivid imaginations. He must also have some mental acquirements, such as knowledge of the Bible and the history connected with it, knowledge of things and a "naek" of turning them to the teachings of the Bible. He must have skill in expression, skill in the art of questioning. He must have certain activities and practices which will make him a dynamic

force. For instance he must be full of life,—vim. Did you ever see a class in a certain part of the auditorium and the teacher sit down with them all facing the same direction? You don't know who is the teacher at all except a certain one seems to ask questions occasionally out of a book. Did you ever see a teacher sit down with a class and ask the questions in the quarterly right straight through satisfied with any short answer without any comment on the subject whatever? The model Sunday-school teacher goes before his class, faces them and engages the attention of every member in what he is saying. He knows his lesson so well he has left the quarterly behind, and if there are any questions to be asked and references to be made he will make them himself out of his own head to fit his own frame of mind and thinking, and to adjust them to his class. He must be alive.

He must be an active student of the Bible, the lesson, of how to impart the truth, of the child and human nature. It is one account of such a small percent attendance of Sunday-school scholars—the lack of efficiency.

Some one asks, "How are we to procure these efficient teachers? We haven't them. We can't find them. We have to do the best we can." That is correct. That's what we have been doing all the time, and that's how we have got as far as we have. But listen: I believe that there are a very few teachers who have qualified themselves to the efficiency that their talents and opportunities permit. There is no teacher who has an experience of Christ in his heart and can read and write, who cannot so master the lesson, at least the leading thoughts of it, that he can throw away his quarterly when Sunday comes, and go before his class empty-handed save the sword of the spirit.

How shall we get efficient teachers? Listen again: Get your teachers to go to these conventions. They help and inspire to efficiency.

How shall we get efficient teachers? Listen again: To meet the needs of this efficiency, nearly every aggressive denomination has now prepared a teacher training course. This course simply prepares one to teach the Bible in the Sunday school. It is conducted just like college courses, and when it is completed an examination is held and if you pass satisfactorily a diploma is awarded you bearing the international seal. It takes from two to three years to complete this course and still it is not so hard but that any one may take it without interfering with their business. Many throughout the state are

(Continued on page 6.)

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

RELIGIOUS JOURNALISM.

Elsewhere is printed a most timely and interesting contribution by Rev. P. H. Fleming on "The Birth of Religious Journalism." It will be widely read and with profit.

Aside from the matter of this historic worth and weight, there is another word.

Religious journalism came as a call, a divine call, for a most noble purpose and mission in the world. The modern movement for Foreign Missions began a hundred years ago—almost contemporaneously with the birth of religious journalism. And the modern movement for denominational colleges, orphan homes, and church charities on a large scale began soon after. Put it this way. When the divine call came to Christianity that enterprises be planted and institutions established as helps, advocates and strong arms of church, among these, and in answer to the divine call came the church paper.

It would now be difficult to understand how we should have had missions, charities and educational institutions of the church without the church paper. For this was the method and manner of communication, intelligence and agitation. The religious journal has been, since its birth, not only a herald upon the wall crying out the place of danger and the place of refuge, but it has been an open forum, and a mighty council chamber, into which the bravest and best ideas are brought for church progress and religious development.

There be those who think the secular paper is transplanting the religious, and that the denominational paper will finally die for the lack of a constituency. There be also those who suppose that a

court house, school house, or public hall, will do as well as a church house in which to worship God because the gospel may be preached in these likewise. And there be others who think that Christianity is on the wane and that worldly amusements are gradually supplanting religious worship.

While God's divine purpose lives, the religious paper will go on in its mission of Christian service and religious instruction and enlightenment.

Every home that has a religious weekly is bettered for the having it; while any Christian home that does not receive and enjoy a religious paper is more to be pitied than blamed. No Christian home of culture and refinement and care will do without its church paper, without some most extraordinary preventing cause.

A BATTLE FOR MORALITY.

This paper comes from the press before it is known how the issue for prohibition in North Carolina has gone: but whatever the outcome is, the campaign and the effort for morality and enlightenment in this good commonwealth has been worth while. There never was an advanced step taken in the name and for the sake of the people's betterment but that it was taken with effort, with sacrifice and with determined and desperate opposition. There never was a battle for man's emancipation, and for man's own freedom, but there were men of the number who loved the flesh pots of Egypt better than Caananitish promise and plenty.

Many of these are honest men, men who want to know best and do best. They need help and light and the strong arm of their brothers. And in the days to come, these will rise up to call their helping brethren blessed for having helped to make them free, and to bring about a better condition.

This then has been a campaign of enlightenment and instruction on a great moral question. Preachers have pleaded, teachers have instructed, moralists have taught, and whatever be the immediate upshot and outcome, the campaign of instruction, enlightenment and morality in North Carolina has not been in vain.

ELON COLLEGE COMMENCEMENT.

We have not seen a neater, or more becomingly modest invitation to a college commencement this year than the one sent out from Elon. It is not elaborate, but comely. This announces the eighteenth annual commencement for the date May 31 to June 3. The class this

year is smaller than usual, the roll bearing only eight names: Mildred Lane Atkinson; Thomas Hendricks Franks; Charles Cook Howell; John Thomas Kernodle; Sylvester Godfrey Rollings; Annie Esther Spencer; James Andrew Vaughan. The program of exercises is thus announced: May 31, 11:30 a. m. Baccalaureate Sermon, Rev. William S. Long, D. D. (First President of Elon College) Graham, N. C. June 1, 8 p. m. Society Representatives. June 2, 11:30 a. m. Annual Address, Dr. Guy Carelton Lee, Baltimore, Md. (Formerly of John Hopkins University) 8 p. m. Annual Concert. June 3, Commencement day. 11 a. m. Graduating Exercises, 3:00 p. m. Society Reunions. 4:00 p. m. Art Exhibit. 8 p. m. Alumni Address, Mr. D. Jennings Sipe, Wilson, N. C.

Elon commencements are noted for their literary excellence and there is reason to believe the coming one will measure up to past high standards. Friends of the college are cordially invited to these exercises and there is expected this year, as in past, many visitors to greet their friends and with their presence inspire the various speakers and essayists of the occasion. This will conclude the eighteenth, and so far, the most successful year of the college in matter of attendance.

THE SUNDAY SCHOOL AWAKENING.

Surely there is a real, genuine Sunday school awakening in our land, and among the churches. Prof. W. A. Harper of Elon College spoke at length in our Southern Convention at Greensboro on Sunday School Teaching and the Convention was stirred to action. His address was ordered published in pamphlet form, two thousand copies of it, and other steps taken showing that the Convention was mightily moved.

In this week's Sun is printed a report of the recent State Sunday School Convention held at Roanoke Virginia. Rev. H. E. Rountree kindly furnishes the report. It may be thought lengthy. But start to reading if you will, and see if you can stop. We doubt. The last column of it is interesting indeed, showing as it does how through the Sunday-school, and a service of song, men, boys, girls, may be led to Christ. Read Bro. Rountree's account, every word of it, and you will love the Sunday-school more, and grasp its possibilities better.

Such incidents show that the Sunday-school is not on the wane, but is every where gaining impetus and stronger hold on men for usefulness and for service.

ELON COLLEGE NOTES.

Mr. D. Jennings Sipe, Ph. B., Wilson, N. C. instead of Mr. G. F. Whitley, Ph. B., Smithfield, Va., as before published, will deliver the Alumni Address, Wednesday evening of next week just before the Alumni Banquet. It is to be regretted that we were not informed of Mr. Whitley's inability and Mr. Sipe's appointment in time to announce the change on the program until after it came from the press, but we are glad to announce that Mr. Sipe is thoroughly competent and will do the occasion credit by delivering this address in his usual graceful and scholarly style.

President Moffit announced at Chapel Monday morning that Mr. J. A. Vaughan Franklin, Va., a candidate for the degree of Ph. B. had submitted the same thesis upon which he won the Dr. R. M. Morrow Thesis Medal, to Columbia University, New York City, and had been awarded the highest distinction over all competitors except one who is an A. B. graduate and a candidate for the M. A. degree at Columbia this year. His competitors represented graduates from some of the best colleges and universities of this country and his successful competition is only a repetition of what our graduates are doing at other universities, but reflects credit and destination upon Mr. Vaughan and his Alma Mater.

We expect the largest congregation in attendance next Sunday that Elon has ever had to hear the baccalaureate sermon. Rev. W. S. Long, M. A., D. D., Ex-president of Elon College, will deliver the sermon in his scholarly and graceful manner. We expect all the people from the surrounding country and many distinguished visitors from a distance.

We wish to say "bon voyage" to five members of our faculty and three students as they depart to cross the *bonnie blue sea* to visit the "emerald isle" and the several European countries for the further study of the ideals in their respective fields of art.

May the old students have a happy return to their homes and friends and a delightful vacation after the stress, and strain of strenuous college life to find leisure and lassitude during the sunny summer months.

W. C. Wicker.

In one bank in Massachusetts the amount of savings unclaimed for the last thirty years aggregates \$125,000, representing about two hundred deposits, none of whom can be found. Under a recent law in Massachusetts, this money will probably be turned over to the State.—Ex.

HOLLAND ITEMS.

Yesterday, 10, of May, our congregation was large and the sermon was excellent. Our pastor fairly excelled himself, and the attention of the congregation was profound. Our pastor, although one of the best preachers in our conference (The Eastern Virginia) he is yet an intellectual student, and is constantly growing. I do not write this for him to see, yet I think he has sufficient strength of mind to avoid a feeling of vanity or self-esteem, if he should read it.

We have been having very much cool, rainy weather. It has rained almost every day (up to May 6th,) for a week or more, and yet it has been quite cool. Many of our people had taken down their stoves during the preceding week, thinking winter had passed, but the weather was so cool, some of our people replaced their stoves to enjoy their warmth. It is still quite cool today, the 12th, May, so cool fire is enjoyed by old people like myself.

The writer received a very kind, brotherly letter today, from Rev. S. Q. Helfenstein of Dayton, Ohio. He is anxious to get all the information he can of the life and work of Rev. James O'Kelly. I referred him to Bro. Wilmer E. McClenny, who made quite an effort to gather up all the information possible of his entire life work that he might put it in book form; but I suppose, not receiving proper information and encouragement, did not succeed in his effort. It was no doubt a mistake in our Southern brethren not to give brother McClenny the necessary help, as it would have been a valuable book of reference, showing his great struggle for Christian liberty.

I did not have the pleasure, before today, 11th, inst. of a pleasant talk with Rev. Bro. Newman, of the doings of our General Convention. He reports a grand time—the most pleasant and profitable session ever held by our people. It affords me much pleasure to be informed that so many of our brother ministers, as well as some of our brother laymen, remembered me, and manifested such brotherly interest in me.

The night services at our church last Sunday were well attended. The sermon by the pastor, was well adapted to the spiritual needs of the congregation. The song service was inspiring and well suited for the spiritual needs of all true worshippers.

I neglected to say, there were several strangers at our church last Sunday or some that do not usually attend. Among them a lady relative, a dear friend that I had not seen for several months. She seemed to express

much pleasure at meeting me, and it was certainly a pleasure with me, to meet and shake her hand again. She is a good member of the Franklin Christian church.

There will (no preventing providence) be quarterly meeting at Holy Neck Christian church next Sunday. The minister and members have agreed to have our Sabbath school commence and close earlier, so as to give all an opportunity, who desire, to attend from Holland church, to reach there on time to enjoy the services.

The wind is strong and blustering today, the 14th, and will most probably bring up some rain. Farmers however, are not complaining much of dry weather yet. We, God's people, are very dissatisfied creatures, and extremists, generally. It is either too hot or too cold, too wet or too dry, for dissatisfied human beings. God rules and reigns, let the earth rejoice. R. H. Holland.

The notorious Harry K. Thaw, murderer of Stanford White, who has been making application to be released from an insane asylum has again been declared insane and is to be held in the asylum.

Congress adjourns this week—and we have not heard any deep regrets at that. It would be difficult to discover just what Congress has done this session, but it has been in session all the same, and that is sufficient.

The Southern Presbyterian General Assembly has been in session in Greensboro, N. C., the past week. Our best wish is that the Assembly have as successful a session as our Southern Christian Convention held in the same city recently.

The Rhode Island legislature, following the lead of Massachusetts, New York and North Carolina, has passed a bill closing every bucket shop in the State.

It is reported that Signor Caruso, an Italian tenor, now singing in this country is paid \$2,500 for each performance, and that it took a guaranty of 80 performances, or \$200,000 in eighty days, to induce him to come to this country. There is something in a voice.

Mr. Edwin M. Paxon, for many years Chief Justice of the Supreme Court of Pennsylvania, passed, in his official capacity, on the validity of hundreds of wills. He died lately, leaving \$300,000 to establish a school for boys. He had omitted, however, to obtain the signatures of two witnesses that had seen him sign his own will, and the court over which he himself had presided so long has thrown out his own will as invalid. How custom makes one careless.

MARRIED.**Eley-Bradshaw.**

At the bride's father's, near Antioch church, Isle of Wight Co., Va., Apr. 19, 1908, Mr. George Fenton Eley and Miss Mary E. Bradshaw. May their lives be long and happy together.

H. H. B.

Vickers-O'Kelly.

At the home of L. D. O'Kelley, 711 Corner of Jackson and Duke Streets, Mr. Edgar Thomas Vickers led to the marriage altar Miss Ada Lillian O'Kelly where the ceremony was spoken by the writer that started them out on the journey in life as husband and wife. May the blessings of the Lord attend them.

A. P. Barbee.

Bowling-Markham.

On East Main St., at the home of Mr. D. M. Harward, Mr. W. Lucian Bowling and Miss Vera Mackham were united in holy wedlock. A quiet but beautiful scene with three little folks bearing beautiful flowers to the altar where the words were spoken in the presence of a number of the friends of bride and groom. May their lives always be as pleasant and flowery as was the occasion with the blessings of the Lord Jesus Christ.

A. P. Barbee.

DIED.**Mulholland.**

Mrs. Emile Mulholland, wife of Capt. H. Mulholland was born March 23, 1833 and died March 18, 1908. She professed religion when about 17 years of age and joined the Christian church at Okelleys Chapel. Later she transferred her membership to Martha's Chapel of which she was a member at death. Sister Mulholland was a plain, unassuming, Christian woman, one of the best women I ever knew. She was strictly loyal to her church. She is kindly remembered by some of our older preachers, Bros. Wellons, W. S. and D. A. Long, W. G. Clements, J. U. Newman, J. D. Wicker and the writer as her pastors. God bless the aged husband and relatives.

G. R. Underwood.

Parham.

Mrs. Mary Nichols Parham, wife of J. A. Parham, was born Nov. 22, 1827 and died April 24, 1908. She leaves to mourn their loss, a husband and three daughters, Mrs. Dr. Hatch, Youngsville, N. C., Mrs. Laura Bryan, Moneure, N. C. and Mrs. Ida Watson, Lockville, N. C. Sister Parham professed religion when

a girl and united with the church at Bells. Afterwards she transferred her membership to Zion, of which she was a member at her death. She was known by many of our old preachers. A good woman has gone to her reward.

Funeral by the writer.

G. R. Underwood.

Sauford, N. C.

Babb.

At his home near Nune, Nansemond Co., Va., April 14, 1908, Mr. Thomas W. W. Babb, aged 59 years. He was a devoted husband and father, a good neighbor, and friend. He leaves to mourn their loss a devoted wife, eleven children, five sons and six daughters, one brother and many friends. His funeral service was conducted by the writer at his home and his remains were placed to rest in the family cemetery. The Lord bless and comfort the bereaved ones.

H. H. B.

Brothers.

At her home, near Cypress Chapel, Nansemond Co., Va., April 23, 1908, Mrs. Cora May Brothers, the beloved wife of Mr. N. B. Brothers and devoted daughter of Mr. and Mrs. Benjamin Franklin, aged 31 years, seven months and twenty eight days. She gave her heart to God and consecrated her life to His service when she was quite young and was true and faithful to the end. She was a member of Parkers M. E. church, Gates Co., N. C. She expected to move her membership to Cypress Chapel with her dear husband, but owing to her sickness and early death failed to unite with Cypress Chapel, but went up to Heaven and joined the church triumphant in glory. She was true and faithful in all the duties of life and will be greatly missed in her home, community and church. She leaves to mourn their loss a devoted husband, one little boy, Henry, not quite three years old, a loving father, mother, five sisters, one brother and many friends. Her funeral services were conducted by the writer and her remains were placed away to rest in the family burying ground.

H. H. B.

Howell.

On Chestnut St., No. 205, Suffolk, Va., April 24th, 1908, Willie R. Howell, son of Mr. and Mrs. J. C. Howell, aged seventeen months. Funeral services were conducted by the writer and the remains were taken to Bethlehem Christian church for interment. The parents and grand parents have the sympathy of their many friends. Little Willie was bright and interesting and therefore had gained a warm place in the hearts of his loved ones. He is now with Him who

said suffer the little ones to come unto me and forbid them not for of such is the kingdom of Heaven.

H. H. B.

Harrell.

At her home, near Cypress Chapel, Nansemond Co., Va., April 28th, 1908, Mrs. Sarah Elizabeth Harrell, widow of the late Moses Harrell, aged about 68 years. She was taken sick and died very sudden which made it very sad to her loved ones and many friends. She was a true and faithful member of Cypress Chapel Christian church. She made a profession of religion when very young and united with old Cypress Chapel and was one among the oldest and best members. She was ready to go when the time came. She will be greatly missed in her home, community and church, but our loss has been her eternal gain. She leaves to mourn their loss four children, one son, Mr. Riddick R. Harrell, of Suffolk, Va., Mrs. Maggie C. Wilkins of Eastville, Va., Mrs. Fannie S. Smith of Suffolk, Va., Mrs. Ida D. King of Cypress Chapel, Nansemond Co., Va., several grand children and many friends. Her funeral services were conducted by her pastor at her home and her remains were laid away to rest beside those of her husband in the family burying ground.

H. H. B.

Turrentine.

A mother in Israel has fallen asleep. Mrs. Lousia Turrentine passed from labor to reward last Wednesday afternoon, May 13, 1908, at her home, Burlington, N. C., in her seventy-first year. She was the only daughter of Judge Thomas Jefferson Kilby of Suffolk, Va., and was born January 22, 1838. Her mother's maiden name was Smith-Ann Upshur Smith.

In Mrs. Turrentine's veins flowed the blood of heroes and patriots. Her grandfather, John Kilby, was one of the crew of the Bon Homme Richard under John Paul Jones.

She was united in marriage to Capt. James A. Turrentine, Oct. 25, 1859 and so nearly a half century of wedded life lay at their feet when death entered their home the other day and one was taken and the other left.

The husband and five children survive. The surviving children are: Virginous Lee, of Kinston, N. C., Darius Hill, of Norfolk, Va., Mrs. Elizabeth Montgomery, Mrs. Harriett Louise Stokes, and Miss Mary Turrentine of Burlington, N. C. One son is dead—Alexander Spotwood. He passed to the Spirit world some years ago. Sister Turrentine joined the Christian church when about fourteen years old, and was faithful and true till death came. She

and her husband were two of the four living charter members of the Suffolk Christian Church, but for some years their active membership has been with the Burlington church—and now one of them is taken and only three remain. She was fond of that passage in God's Word which says: "Now if any man have not the spirit of Christ, he is none of his." In her Christian life as I have seen her in the home, church, sick room, and in other places where love and duty called her, she impressed me as endeavoring to shape her life according to the divine pattern. Hers was a spirit of love, sacrifice, devotion, self-forgetfulness, forgiveness, hope and faith. I think I speak truly when I say, she impressed all who knew her, with her beautiful Christian life. The funeral services were conducted by her pastor, the writer, at the Burlington Christian church, Thursday afternoon, Revs. J. W. Wellons and W. S. Long, D. D., taking part in the services. The interment was in Pine Hill cemetery. The attendance at the funeral was very large—people out of town, and away from Burlington were present. The pulpit platform was banked with beautiful evergreens. The floral tributes and designs were beautiful. The music tender and consoling. I pray God's blessings to rest upon the bereaved ones and all of us.

P. H. Fleming.

Atkins.

Mrs. Pauline S. Atkins, wife of the late P. H. Atkins of Mt. Auburn Christian Church, Warren Co., N. C., died April 6th, 1908. She was born March 18th, 1833, aged 75 years and 18 days. She was preceded in death by her husband who died Oct. 21st, 1904. She married Jan. 21st, 1855; and to this union were born 10 children, 7 boys and 3 girls; and there remain of the family on earth 2 girls and 4 boys. Bro. and Sister Atkins were humble, faithful, and loyal members of the Christian church at Mt. Auburn. Sister Atkins manifested great interest in her children and friends that they should be saved. She will be greatly missed by her family, neighbors and friends. Thus our older heads of the church are passing from labor to reward and may we all as the change comes meet it with peace of mind and happiness of soul for the great hereafter. Sympathy to the loved ones, and peace to her memory.

Sincerely,

Jas. L. Foster.

Way.

Little Annie Bell, only daughter of Mr. and Mrs. C. C. Way, aged one year, five months and eighteen days.

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New two-eyelet Patent Leather Ribbon Ties, New Tan Copper Brown Ties in Russia Calf and Golden Brown Kid, New Kid Ties; all the new effects are here at prices that will tempt you to buy several pairs.

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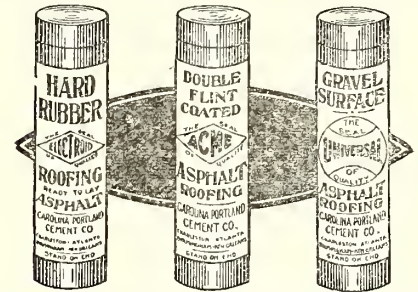
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—DENTIST—

* Nine years practice. Recent degree from Philadelphia Dental College and Garretson Hospital of Oral Surgery.

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Because we please our customers.

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So customers and doctors come to us again and again and so our business grows.

(Begun on page 1.)

door. Grand, good and noble men were these Reformers. They did a great work; but they labored in the twilight of the coming dawn, and it is natural that the retreating darkness should leave a trace of its own existence and influence. They were stirring back to the primitive moorings of those people who were called Christians at Antioch in apostolic times. But noon had not dawned—it was only the morning hour of a brighter and happier day. And so we can see some mistakes that were made in the beginning of the renaissance. It was right to give the people an open Bible, but was it right to bind them to human creeds and sectarian names? And the Church of the living God has felt and feels the curse of sectarianism today. But I believe that Christ's wonderful prayer recorded in John 17:20-1 will yet be answered. In that prayer Christ says: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

I know not that the name of the united Church will be Christian—but I believe it will, and I am sure that when this prayer of Christ is answered that the Bible will be the creed of the united Church, and that faith, hope and love will permeate and rule in doctrine and life. Even now there is a people and has been for more than these hundred years who wear no name but Christian who take the Bible as their rule of faith and practice, who recognize Christian character or vital piety as the test of fellowship or church membership, who accord the right of private judgment and the liberty of conscience to every child of God, and who claim no head of the Church but the Lord Jesus Christ. They believe that they are standing upon the Christian principles, doctrines, and fellowship of the apostles, and that they are advocating the teachings of Jesus the Christ whose name they wear. They fellowship God's people of every name and order, and believe in the union of all His people. The people of whom I speak and of whom we as a Convention assembled, are a part, came into existence in the South when Mr. O'Kelly and others withdrew from the Methodist Episcopal Church in 1792. In the North-east when Dr. Abner Jones withdrew from the Baptist, and organized a congregation in or about 1801. In the West when Barton W. Stone, David Purviance, and others withdrew from the Presbyterian Church after the great Cane Ridge revival—1801-2. On Aug. 4, 1794 in Surry County, Va., the Southern brethren in conference assembled decided upon the motion of Rev. Rice Haggard to discard

all names except the one which would fully express their relation to Christ, the head of the Church, one by which the disciples were first called at Antioch—Christians.

When these three bodies—those in the South who had withdrawn from the Methodist Episcopal church on account of the Methodist Church government and discipline—and those in the North-east, who had withdrawn from the Baptist on account of Baptist doctrine and name—and those in the West, who had withdrawn from the Presbyterians or hesitated to unite with them after the great Cane Ridge revival, preferred to be called simply Christians and to take the Bible as their only creed—when these three bodies became acquainted they recognized their oneness and the result is that people of whom I speak today, and count myself happy to be numbered among. With this people were identified the preacher of whom I now speak—Elias Smith, the founder of the first distinctly religious newspaper.

Elias Smith was born in Conn. June 17, 1769. His father, Stephen, was a member of the Baptist Church. His mother's maiden name was Ransom, and she prior to her marriage was a Congregationalist. The early life of Elias Smith was filled with many hardships. His public schooling began when he was about four years old and continued for about nine years. After 13 years of age he had about 48 days of schooling. He was an earnest student of the Bible, and from time to time would take up such studies as logic, arithmetic, etc. At one time it is said that his text book was a dictionary. He was converted to Christ at about the age of 16, but before and after this experience he was much given to despondent moods. At about the age of 18 he began teaching school in his home districts in Woodstock Vt. He joined the Baptist Church, and lived in its communion for a few years. At about the age of 21 years he began to commit the New Testament to memory, from Romans onward, and is said to have accomplished the task in about 18 months. After much thought and no doubt very earnest prayer, he decided to give himself to the ministry, and in his 21 year he preached his first sermon, and for about 20 years he itinerated. In Aug. 1792 he was ordained an evangelist. In 1793 he married Mary Burleigh of Newmarket, N. H. She lived until 1814, and died in Philadelphia while Mr. Smith was in New England. He frequently suffered much persecution when off on his preaching tours. Up to 1801 and for a year or two afterwards he was a minister of the Baptist Church; but upon many subjects he was ill at

ease in that Church. From Calvinism he went to Universalism where he says he remained about 15 days and then dropped them both. In 1802 he concluded that the name Christian was the right one "to the exclusion of all popular names in the world."

In Dec. 1802 Mr. Smith had found some following and for three months weekly meetings were held looking toward the organization of a church according to the New Testament, and to be called Christians, without any sectarian name added. In 1804 Mr. Smith publicly broke with the Baptist and declared "I am a Christian." In 1806 he renounced close communion.

Great reformatations followed his preaching, and soon there were many congregations calling themselves simply Christians. And this is the Christian preacher of whom I have spoken, briefly—Elias Smith—who established what is now said to be the oldest religious newspaper in the world; and this preacher was identified with the people known as Christians.

I wish to say that I have been unable to get hold of the history of biography of Elias Smith, and hence I have had to gather information regarding him as best I could. I desire to acknowledge my indebtedness to Rev. M. T. Morrill, D. D. of Dayton, O., for much information regarding Mr. Smith as found in his excellent articles on Elias Smith in *The Herald of Gospel Liberty*; and I would invite a careful reading of his life, when published, which is now being written by one of our leading ministers.

The Herald of Gospel Liberty was established by Elias Smith in Portsmouth, N. H., Sept. 1, A. D. 1808, and is therefore the oldest religious newspaper in the world. Prior to the publication of *The Herald of Gospel Liberty*, Mr. Smith had published a number of books and tracts, and had issued a quarterly magazine which ran about two years. The first number of the *Herald of Gospel Liberty*, No. 1. Vol. 1, bears date of Thursday evening, Sept. 1st, 1808. It was published every other Thursday evening by Mr. Smith at his home near Jeffrey street, Portsmouth, N. H. The price was one dollar per year exclusive of postage; and the paper was to be forwarded to any part of the United States where convenience was practicable. The postage was to be paid by the subscriber at the rate of one cent for 100 miles or less, one and one half cents for greater distance, but not more than one cent within the state of N. H. It was a four page paper of about 9x11 inches, printed on good paper, and had 274 subscribers for the first issue. From April 1810 to

July 1811, the paper was printed at Portland, Me., Mr. Smith having moved to that city. In July, 1811, the paper was moved to Philadelphia. While living in Philadelphia Mr. Smith preached, traveled extensively, and published tracts and books, among which was his New Testament Dictionary. From Philadelphia he went back to his old home, Portsmouth, N. H., and upon Feb. 4th, 1814, the paper was issued from that city. The paper had at this date about 1500 subscribers. In 1816 he moved to Boston, Mass. In Aug. 1816, we find the paper issued the first of every month and containing 36 pages and a cover. This Vol. was published in Boston. In Oct. 1817, Mr. Smith issued his last number of *The Herald of Gospel Liberty*, and in his last issue he says, "Robert Foster of Portsmouth, N. H. proposes to publish a work of this kind upon the same terms as this has been published, called '*The Christian Herald*.' The first No. of *The Christian Herald* bears date of May 1818. It was published in Portsmouth, N. H., contained 24 pages, and was issued monthly. Robert Foster was the editor and the publisher. For 17 years Mr. Foster carried the publication as editor and publisher. In 1835 '*The Eastern Publishing Association*' was organized and this association purchased *The Christian Herald* of Robert Foster, and removed it to Exeter, N. H., and the name was changed to *The Christian Journal*. The first No. appeared April 2, 1835, and Elijah Shaw was the editor. This is the second time that the paper had changed hands. Mr. Foster who purchased of Mr. Smith says in May 1828 that it is acknowledged that the paper he was then publishing was the first religious newspaper ever published. *The Herald of Gospel Liberty* was founded in Sept., 1808, and was published by Elias Smith until 1817, when it passed into the hands of Robert Foster, and was published by him till 1835, when it was purchased by *The Eastern Publishing Association*. *The Christian Journal* was first issued semi-monthly. In 1839 it was issued weekly, and the name changed to *The Christian Herald and Journal*. Mr. Shaw served as editor from 1835 to 1850. In 1850 *The Christian Herald* was consolidated with '*The Christian Messenger* and Jasper Hazen was editor.' The consolidated paper was published at Albany, N. Y. After one year they separated and the old name '*The Herald of Gospel Liberty*' re-appears.

From 1851 to 1868 the paper was published at Newberryport, Mass. In 1851 D. P. Pike, A. G. Morton, Elijah Shaw, Oliver Barr, J. P. Weston, O. J. Wait, Austin Craig, and later on the names of

Thomas Holmes, David E. Millard, Moses Kidder, J. R. Hoag and perhaps others appear as connected with the paper as editors or associate editors. In 1856 Benjamin F. Carter became resident editor, with Charles Bryant assistant editor. In 1862 Daniel Pike became editor. The paper was moved to Dayton, Ohio in 1868, and consolidated with '*The Gospel Herald*' under the name of '*The Herald of Gospel Liberty*,' and it has been published at Dayton since 1868, with the following editors::

1868-1876, H. Y. Rush; 1877-1878, Dr. N. Summerbell; 1878-1881, Dr. T. M. McWhinney; 1881-1885, Asa W. Coan; 1885-1888, Dr. C. J. Jones; 1888-1895, Dr. J. P. Watson; 1895-1907, Dr. J. J. Summerbell; 1907 to the present date Dr. J. P. Barrett.

Regarding most of the facts contained in this part of my paper, I wish to acknowledge my sincere thanks to my friend and co-worker, Rev. Daniel B. Atkinson, M. A., of Muncie, Ind., and would urge our people to read his excellent article on *The Herald of Gospel Liberty* in the fourth coming centennial Book.

The paper of which I speak was a lonely traveller in the world for several years, and in some respects is to day, and has been for these hundred years. It seems a little strange that one of the youngest religious denominations should have published the first religious newspaper; but the dates 1808—1908 tell the tale, and record the fact that the people called Christians published and are still publishing the *Oldest Religious Newspaper* in the world. Behind it are the people, called Christians—the editor is a preacher—Rev. J. P. Barrett, D. D., Dayton, Ohio—and the paper is the good old centenarian of Religious Journalism—'*The Herald of Gospel Liberty*,' whose Centennial will be held in Portsmouth, N. H. September, 15—17, 1908.

(An address delivered before the Southern Christian Convention at Greensboro, Rev. P. H. Fleming being chairman of Committee on Publication.)

HOWARD'S CHAPEL.

Dear Dr. Atkinson: We had the Hon. W. F. Bundick, the noted temperance lecturer of Virginia last Friday night to speak to us on prohibition. He made a fine speech to a large crowd. He is the best I ever heard. I was truly made glad when about 5 o'clock that evening while out at the church, Howard's Chapel, getting up some special songs for the occasion, when I saw Old John, the faithful servant (horse) of our beloved pastor, Rev. L. I. Cox, coming over the hill bringing him to be with us that night to

take part in the service. Saturday we had a harmonious and profitable quarterly meeting. Sunday 9:30 we had a good Sunday-school. At 11 Bro. Cox preached I think the best sermon I ever heard him preach, after which we had communion service which was impressive and spiritually uplifting. I pray God's richest blessings on the entire Sun family. I hope they will all pray and work for prohibition. W. M. Madison.

Wentworth, N. C.

IN MEMORIAM.

Driver.

Our Heavenly Father, who is all wisdom and omnipotence, has taken from our circle our dear friend and sister, Mrs. Mary A. Driver. Her life was beautifully characterized by faithfulness and sincerity. She was noted for performing her duties faithfully in the home, in the church, and toward all with whom she was associated. Our friend has gone before us and we would not recall her, for her sufferings during the last months here were great and we feel that she has risen to a higher and grander life. Her influence will live long with those who knew her best, and "to know her was to love her." We mourn our loss but believing it to be His will that this sadness has come to our hearts, we bow in humble submission. Therefore be it resolved,

1. That in the death of this dear one we have lost a faithful member, and one whose interest was ever with us, for high and noble purposes.

2. That we shall ever remember her loving kindness and sympathy toward us, endeavor to imitate her noble virtues and pray that her mantle of good works may fall upon each one of us.

3. That we sympathize with the family and while mingling our tears with theirs, we have bright hope of seeing our dear one again.

4. That a copy of these resolutions be sent the family, a copy be recorded in the Secretary's book of the Ladies Aid Social Union of Berea (Nansemond) church, and a copy be published in *The Christian Sun*.

Mrs. J. W. Garden,
Mrs. T. J. Gaskins,
Mrs. M. E. Jones,
Mrs. E. L. Brinkley,
Mrs. W. J. Lee,

Committee.

The receivers of the S. A. L. Ry. have negotiated the sale of \$3,000,000 of receivers certificate bonds to meet accrued interest and make some necessary improvements on the road.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lend-
eth unto the Lord, and his good deed will
He pay him again."—Prov. 19:17.

Total Reported Last Week \$489.57
Monthly Dues.

Perla Pate	.10
Katherine Hight	.10
Blannie Hight	.10
Hubert Hight	.10
Marvin E. Riddle	.10
Floyd H. Riddle	.10
Moody Riddle	.05
Pierce Harris	.05
Ruth Harris	.05
Louise Harris	.05
Jackson Harris	.05
May Harris	.05
Lucile Manning	.10
Holt Moffitt	.20

Monthly Sunday School Offering.

Happy Home, N. C.	.96
by Rev. L. I. Cox, pastor.	
South Norfolk, Va.	3.20
by Rev. J. O. Cox, pastor.	
Waverly, Va.	7.10
by J. M. Cox, Treas.	
Burlington, N. C.	13.88
by C. V. Sellars, Treas.	
Suffolk, Va.	15.13
by O. S. Smith, Treas.	
Wentworth, N. C.	1.51
Wentworth, N. C.	1.50
by L. D. Stephenson, Sec.	

Special Offerings.

John T. Parks	1.00
Daniel Welch	.10
Mrs. J. M. Turner	1.00
by J. M. Turner, Graham, N. C.	
"Little Workers,"	
Dendron, Va.,	7.50
by Waverly S. Barrett, Treas.	
Society of 'Busy Bees' East End	
Christian Church Newport News	
Va.	10.00
by Rev. M. W. Butler, pastor.	
On support of Cates Children	
May, 1908	3.50
Amt. 17th week, 1908	\$66.08
Total	\$555.65



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Magic Liniment

This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—Read carefully. We want to help you. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

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DRAUCHON'S PRACTICAL BUSINESS COLLEGES

THE BEST. No vacation; enter any time. POSITIONS SECURED—written CONTRACT. Raleigh, Washington, D. C., Columbia, Knoxville or Nashville.

M. P. Moller, Hagerstown, Md.

BUILDER OF HIGH-GRADE CHURCH ORGANS.

Elon College, N. C., May 20, 1908.

My Dear Children and Friends:

Thank you all for such a fine corner this week; its splendid—just keep it up and "Uncle Jim" will be greatly pleased. We are glad to welcome new Sunday-schools to our monthly workers, South Norfolk, Va. and Happy Home came in this week. We hope soon to enroll all schools, whether their offering is large or small—we want them to give something.

It is very helpful to the Superintendent to receive these increased offerings for our family expenses are large and we need the money.

Next month (about June 15) we will have to pay \$90.00 interest for past 6 months and we will need large help to do this, who will send a helpful message?

The following donations have been received.

Adrian Carroll, Burlington, N. C., magazines, and 2 boy's blouse; S. T. Moffitt, Asheboro, N. C., 1 crate fine strawberries; Franklin, Va., Ladies Aid Society, 7 cakes soap, lye soap, 7 boxes gold dust, 1 nice ham, 1 box soap, 2 good quilts, 1 pr. pants, 1 suit clothes, 3 pillar covers, 2 towels, 6 pr. stockings, 31 yds. goods, 17 yds. bleaching, and different articles of clothing.

We are sorry that the printer made us say last week one third bushel seed Irish popatoes from Bro. John R. Foster, Greensboro, N. C., when it should have been 3 bushels. (The printer hap-

pened to follow copy that time—Ed.)

We are very grateful to all these friends who are away, to remember and donate these nice articles: and my, how the strawberries and milk were enjoyed; wish Bro. Moffitt could have seen us! Our strawberry vines are growing nicely and have a few on them; so have our dew berry vines. They will come in O. K. next year. That was a splendid barrel from the Ladies Aid Society of Franklin, Va. All in all, we could not ask for kinder feelings and more liberal help than we are receiving from many friends. Of course, (and this is to be regretted) the multitude of the church have not helped and do not as yet feel the sympathy for this work which we hope they will later. When they know the condition of many children throughout the church, then will they sympathize, and help always follows genuine sympathy.

We have enjoyed this week one of the finest rains that has fallen for months, and it has increased our garden products, made wheat, oats, and corn grow; our cotton and melon seeds are coming nicely and will soon be ready for work. Every body write.

Yours sincerely,

Uncle Jim.

Asheboro, N. C. May 17, 1908.

Dear Uncle Jim:

I am sending my dues for April and May. I went to church last Sunday and heard my first sermon. It was a big prohibition sermon by Dr. Turrentine.

I liked it too. Much love to you and the little cousins.

Your little nephew,
Holt Moffitt.

Well, Uncle Jim hopes you will keep up your zeal for prohibition Holt, and when you get a man you can vote against whiskey.

Norfolk, Va., May 16, 1908.

Dear Uncle Jim:

This is my first letter. My little sister has the scarlet fever, and my brother is away from home so he will not miss school. How are the little cousins getting on? I will have to miss school four weeks and I had not missed a day before I had to stop. We have four little kittens and two big ones. I have no one to play with me while sister has scarlet fever. I am only eight years old. Enclosed you will find my dime for May.

Your little niece,
Lucile Manning.

Welcome little girlie. Hope scarlet fever will not get you.

304 Cherry St., Berkley, Va., May 16.

Dear Uncle Jim:

I will send my dues for May. I hope all the little cousins are well.

I will close. Your friends,

Pierce Harris,
Ruth Harris,
Louise Harris,
Jackson Harris,
May Harris.

Money O. K. children. Thank you.

Sanford, N. C., May 16th, 1908.

Dear Uncle Jim:

Enclosed please find my dime for April. I am very busy now chopping cotton, so my letter is short.

Marvin E. Riddle.

To the point Marvin. You must be a fine farmer boy.

Sanford, N. C., May 16, 1908.

Dear Uncle Jim:

My dues for April are due to day, so I am sending same. The weather is getting hot now so small boys like me can go fishing. I go fishing very often as the creek is near the house.

Floyd H. Riddle.

Don't let the fish eaten you Floyd. Be careful.

Sanford, N. C., May 16, 1908.

Dear Uncle Jim:

I am sending you my dues for April. I think that I can chop cotton; but papa says that I am too small to chop yet.

Moody Riddle.

Well small boys will grow Moody, and you will get large after a while.

Henderson, N. C., May 14, 1908.

Dear Uncle Jim:

I am a little girl 3 years old and want to join the band. I went to Sunday-school last Sunday without mama. And Auntie says I behave so nicely I am anxious to go again. Enclosed you will find 30 cents. A dime for myself, a dime for Blannie and a dime for Hubert. With love to you and all the cousins.

Your niece and nephews,
Katherine Hight,
Blannie Hight,
Hubert Hight.

You are welcome, little people and we hope you will prove faithful workers.

Dearmanville, Ala., May 12, 1908.
Dear Uncle Jim:

Here is my dime. I hope we will have a nice time at church Sunday, wish all of the little cousins could be with us too. I will close. Please find a dime.

With much love to all,

Your niece,

Perla Pate.

Am glad to know you enjoy the church services Perla. Many little people do not like to go.

VALLEY LETTER.

It is not too early for the churches in the Va., Valley Central Conference to be taking vigorous steps toward raising the Conference Apportionments. A few of the churches already have more than the full amount in hand. It should be the ambition of every church in the conference to raise at least the amount asked for, and as much more as possible. The entire apportionment this year is hardly enough to meet the actual needs.

Some of the churches can easily raise more than the amount asked of them. Let us not stop until we have done our best.

There was a time in the history of the conference when scarcely a church thought of raising its full apportionment. Last year thirteen came up in full. Why cannot every one of the twenty four upon which apportionments have been laid this year come up in full? All can if they will. Be a banner church.

We need more systematic efforts along this line. Results in our church work are often meager because of lack of system. The faithful few do a good part but these cannot and ought not to do it all. Wherein we fail many times is in not enlisting the interest and help of the masses. Our system of raising the church finances ought to be such that almost every member will be asked and expected to help. I have in mind one

church in which for years the faithful few have been trying to carry the whole load with the result that at the end of the year they had a hard tug and usually failed to reach their goal. This year they have used a more systematic method, and the pastor's salary is paid in full to date, and already more than the full apportionment is in hand, and no one has been hurt at all.

I for one want to see the Valley Central Conference come nearer doing its duty this year than ever before. Brethren and sisters of the Conference, do you? If so, be faithful to its every enterprise always seeking first the Kingdom and His righteousness.

There is universal sympathy throughout the Conference for Bro. Walters and wife. All are hoping that Mrs. Walters may soon recover and that both may soon return to the work here again.

A. W. Andes.

Harrisonburg, Va., May 19, 1908.

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Southbound—daily.		Northbound	
P. M.	A. M.	STATIONS.	A. M. P. M.
1:30	6:00	Lv Raleigh T t	Ar. 9:25 4:30
1:40	6:11	Caraleigh t	9:10 4:20
1:44	6:19	Sylvaola	9:01 4:15
1:50	6:25	Barnes	8:33 4:07
1:57	6:32	Hobby	8:45 4:00
2:05	6:42	McCullers t	8:40 3:56
2:10	6:47	Banks t	8:31 3:50
2:20	7:00	Willow Springst	8:20 3:40
2:28	7:10	Cardenas	8:10 3:33
2:33	7:13	Varina t	8:05 3:30
2:43	7:23	Fuquay Springs	8:00 3:20
2:50	7:30	Rawles	7:46 3:13
2:57	7:40	Chalybeate	7:40 3:07
3:02	7:45	Kipling	7:35 3:02
3:15	8:00	Cape Fear	7:20 2:46
3:21	8:08	Lillington	7:15 2:41
3:28	8:16	Harnet	7:06 2:32
3:33	8:21	Bunlevel	7:00 2:26
3:43	8:32	Linden T	6:50 2:16
3:50	8:40	Carlos	6:41 2:09
3:54	8:44	Buckner	6:37 2:05
3:59	8:49	Slocomb	6:33 2:01
4:08	9:00	Carver's Falls	6:23 1:51
4:17	9:10	Tokay	6:16 1:44
4:30	9:25	Ar FayettevilleLv	6:00 1:30

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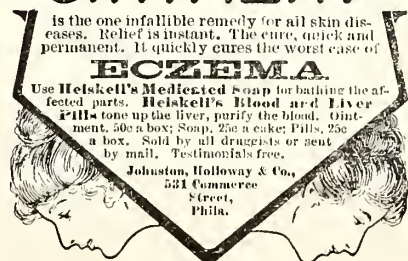
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She was a bright, sweet girl. We loved her perhaps too well. She was not only the light of her own home but of grandpa's too, and now we must look on the vacant chair, the empty cradle and carriage, and many unused little toys.

All was done that skilled physicians and loving hands of fond parents, grandparents and kind friends could do but all could not stay the hand of death. She called papa, mama and grandma, then looked into heaven with a smile and passed away to that great beyond.

Our hearts are sad but we know the Lord makes no mistakes. She has joined the band of angels in heaven to sing the praises of God. It seems that we can hear her sweet little voice when we think of how she would sit with a book in her little hands and try to sing like mama and papa. We hope to meet little Annie Bell again where we will never say good-by.

The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord. Grandma.

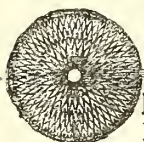
Jared T. Sanders was inaugurated governor of Louisiana last week, and begins his official duties well by opening a fight on the race track gambling of his state. Think of the governors of Louisiana and New York fighting race track gambling and you are convinced that in matters that make for manhood we are coming to better things.

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